

Excerpts from letters of Dr. Plummer/Khei/^{HENRY}Mr. Marston to Mr. Edward H. Brown:

March 25, 1918

The High Council of the Societas Rosicruciana in America, is incorporated as the Society of Rosicrucians under the laws of the State of N.Y. at the capitol city of Albany. This is its Incorporation as a secret fraternity under the laws governing much bodies and ensuring the same the name protection as has been gained by Freemasonry.

The High Council is further incorporated at the office of the County Clerk of New York County, State of N.Y. as the "First Rosicrucian Church of America" thus ensuring the legal stability of its character both as a Secret Arcane Body and as a religious institution.

~~1/2~~This name of the "First Rosicrucian Church of America is never divulged, and is known by the initials only, as it is the counterpart which you will find described exoterically in Fratre Arthur E. Waite's book the "Hidden Church of the Holy Graal", As a member of the High Council this information is imparted to you in all confidence and under the Sign of Silence.

Part of the Ninth Degree is the Rite of Ordination to the Priesthood. The Ordination Service will be conducted by and the Rite of Ordination conferred by Right Rev. Manuel Ferrando, Bishop of Porto Rica, known to the fraternity as Rt. Worshipful Frater Nestorius. He is the Cancellarius or Junior Magus of the fraternity. He will be accompanied by Joseph Berg-Chancellor, Rt. Worshipful H.V.A. Parsell Treasurer General and Rt. Worshipful G.P. Haines present Celebrant of Metropolitan College.

Diplomacy is valuable that is one reason that I would not go to Boston. Personally I am not a diplomat and I have sense enough to know it. The one motive in life with me is to get the message across, and like all who are in any degree before the public, I have acquired a reasonable well assorted crop of enemies in the process of doing so. I have no patience with the money changers in the modern temple any more than the Master had in the ancient temple. I ceased active work in the ministry because I do not believe a minister can preach the truth and bow-tow to the powers at the same time, and I must above things, speak the message as I get it, whether it wounds or heals, knowing that the fruition thereof will be as the source of inspiration intended it, and when I enter into a group of people whose minds are entirely occupied with the impedimenta of material prestige, emoluments and ephemeral honors, I am pretty apt to speak not altogether wisely but too well.